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REVIEWS AND NEW BOOKS

General Works, Theory and Its History

The Great Society. A Psychological Analysis. By GRAHAM WALLAS. (New York: The Macmillan Company. 1914. Pp. xii, 383. \$2.00.)

As a result of the industrial revolution and the great scale of modern industrial relations, "men find themselves working and thinking and feeling in relation to an environment, which, both in its world-wide extension and its intimate connection with all sides of human existence, is without precedent in the history of the world." To this new scale and complexity Professor Wallas gives the name "the Great Society." When men were bringing the Great Society into existence they thought they were offering an enormously better existence to the whole human race, but now hardly any one thinks with the old undoubting enthusiasm of the future prospects of society. The author is impressed with the lack of evidence of real happiness, with the enormous power directed by capitalists and others who make no attempt to form a social purpose, and with the general planlessness and disorganization of society in its present state. Avowedly setting himself against the intellectual specialism of the time, he attempts a socio-psychological survey of the problems of the Great Society as a whole.

The book is divided into two parts. Part I examines the facts of human psychology, so far as they relate to the interaction between individual and society, with the purpose of discovering how they can be adapted to the needs of society. Part II examines the existing forms of social organization to discover how far they can be improved by a closer adaptation to the facts of human psychology. The whole book thus attempts to deal with the disharmonies, particularly as to the effective functioning of thought and will in the production of happiness, which exist between modern society, with its tremendous scope and complexity, and human nature, the capacity and character of which the author regards as the evolutionary product of man's relation to an environment infinitely more simple than that in which he is called upon to act today. The final question in the author's mind seems to be whether the present scale of industrial and political society does not transcend the powers of man's capacity to make it work. Whatever may be the answer, it is surely significant to find a socialist tackling the problem of social organization with a realiza-

tion of its difficulties far more vivid than that of most individualist writers.

Part I is essentially a treatise on social psychology, with special attention to the points which throw light on social organization as a practical problem. While it is not especially technical, it is perhaps rather too long drawn out to retain the spontaneous attention of the average non-psychological reader. The social psychologists will undoubtedly find it in a large way contributive. It contains chapters on Instinct and Intelligence, Disposition and Environment, Habit, Fear, Pleasure-Pain and Happiness, The Psychology of the Crowd, Love and Hatred, and Thought. The author's point of departure, psychologically, is the relation of stimulation and response between environment and individual, a point of view common, of course, not only to "behaviorists" among psychologists, but to sociologists like Giddings and Cooley. The main task of civilization now is, says Wallas, "to produce a new environment whose stimulation of our existing dispositions shall lead toward a good life." To this end we shall have to beware the danger of the anti-intellectualism of syndicalism and the fashionable fad of Bergsonian intuitionism. The Great Society needs above all else intelligent guidance, planned forethought. Memory being so hopelessly inadequate an aid to the thought which must handle the enormous amount of data relative to a complex society, we shall have to have increasing recourse to Record, and that involves a great problem of the organization of thought—by way of illustration, in getting the necessary information before public officials and legislatures in a form in which it will compel attention. The Great Society has created an environment in which it is difficult to discover either for our instinctive or our intelligent dispositions their most useful stimuli. The result is a great amount of "baulked disposition" with the resultant nervous strain characteristic of modern life.

The fear philosophy of Hobbes, the hedonism of Bentham and "philistine" political economy, and the psychology of the "crowd" are all rejected, for good reasons, and much emphasis rightly placed upon the psychology of love and hatred in its implications for practical social organization. Disinterested love, and disinterested pity ("Aidos"), a late and but half-finished product of evolution, are both necessary bases of the sense of duty of disinterested leadership or public spirit. The evolutionary origin and development of these dispositions is of great importance, for it determines

how far we can, or can not, count upon them in the organization of the future. Have we here, on the part of a socialist, a tacit acknowledgement that socialism will have hard sledding until human nature undergoes further evolution? If so, he might retort that individualism will not work at all, as the Great Society will go to pieces unless love and pity, operating in disinterested leadership through a thought-organization not yet attained, succeed in organizing human happiness on a rational basis.

Part II deals with The Organization of Thought, The Organization of Will, and The Organization of Happiness. Suggestive as is part I, this is the portion of the book that most stimulates and challenges attention. It is here that the reader has forced upon him irresistibly the thought of humanity caught in its own wheel, a gigantic, fatal, machine, wrecking its constructor. We have developed the great industrialism, the Great Society, and we do not know how to control it. Neither individualist or collectivist, optimist or pessimist, realizes with sufficient clearness the fact that our society is an experiment. Hence the great need of thought with regard to social organization. There are many men of many minds, but how are their minds "made up"? How are we to secure the benefits of oral discussion, now practically banished from Parliament, Congress, and legislatures? How secure even on the part of our chosen representatives knowledge and attention—the basis of constructive agreement? And when it comes to the organization of will—a thousand societies and associations and parties are working at cross purposes. It is not simply that there are conflicting selfish interests, but that, however good and public-spirited the motives of individuals or organizations may be, the power of habit, the poor organization of thought and information, the curtailment of discussion, and the limits of the power of human attention, themselves growing out, largely, of the size and complexity of our society and the superhuman task of managing it, render us further incapable of dealing intelligently and effectively with its problems and contribute to the increasing chaos of social ideal and social endeavor.

The awakening of socialism to the problem of the organization of will is most significant. That any scholar, socialist or individualist, is willing to forsake the easy mechanical ways of specialism, to consider what and whither in the by and large, is a matter to be thankful for.

Is a satisfactory organization of will possible in the Great

Society? The author thinks it worth while to try. He thinks also that the will-organization of the future will contain all three of the elements at present in conflict—individualism, socialism, and syndicalism.

Lest this review give the impression that Professor Wallas's book is highly abstract, let it be added that it abounds on nearly every page in concrete illustration and frequent illuminating sidelights. It is a book which neither sociologist, political scientist, socialist, or orthodox economist—so far as he be not content to contribute merely to the specialism and separatism which are partly responsible for the lack of organization—can with good conscience fail to read and ponder upon.

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Work and Wealth. A Human Valuation. By J. A. HOBSON.
(New York: The Macmillan Company. 1914. Pp. xvi, 367. \$2.00.)

Readers familiar with Hobson's work will recognize in this study a return to the questions dealt with in his earlier book, *The Social Problem*. The approach here is from the standpoint of the conception of society as a collective organism "with life, will, purpose, meaning of its own as distinguished from the life, will, purpose, meaning of the individual members composing it." To those who look askance at the introduction into the discussion of a conception which has had its day and which now stands quite discredited, Hobson replies that "the concept of 'organism' as applied to the life of the animals and vegetables, is not wholly appropriate to describe the life of a society, but it is more appropriate than any other concept, and some concept must be applied."

Dubious as the introduction of this concept may at first appear, the use he makes of it in a large measure justifies it. For what Hobson intends is to look at our economic system from the standpoint of human values, and for this purpose to conceive of society as an organism will enable us to see how it is in modern life that a few individuals may profit greatly while all the rest of society loses heavily. He elaborates this in a series of chapters dealing with The Human Cost of Industry, The Distribution of Human Costs, and in a particularly brilliant manner in the chapter on Human Costs in the Supply of Capital. After speaking of the capital which comes from the savings of the rich involving no